

the Pelasgians, or the Hindus, is a question requiring great research, and not less impartiality, to determine. The palæography of India is now becoming daily a more interesting and important study, and it cannot fail to elicit disclosures hitherto unexpected on the connection between the European and Asiatic alphabets.

VIII.—*On the Properties ascribed in Native medical works to the Acacia Arabica.* By LEWIS DA COSTA, Esq.

At a time when the intended formation of a Pharmacopeia for India has been publicly announced by the new Medical College, it is a desideratum to know how the natives have treated the subject of medicaments,—what of good their books contain,—what of error. Our medical practice pays perhaps too little attention to vegetable remedies, of which the Orientals possess an infinite variety, many inert, but many active, and many also quite unknown to Europeans. I had some intention of publishing a translation of the *Mukhzun ool udweeyuh* by MOOHUMMUD KHOSRU KHÁN, but there is no encouragement for such an undertaking in India. I therefore think it the wiser course in the first instance to publish a specimen by which the pharmacopeist will be able to judge of the aid he might derive were the whole work (collated with others) placed before him in an English translation. I use the *Gilchrist* orthography.

أم عنيدان OOMMEGHEELAN, ACACIA ARABICA, commonly called *Tuleh* شوكه مصر The people of the desert name it *Shuokeh-i-Misr* (Egyptian thorn), and *Shuokeh-i-Arabia* شوكه اعرابيه (Arabian thorn). In Persian it is called *Moogheelan* مغییلان; and in Hindee, *Keekur* کیکور and *Bubool* ببول.

A thorny plant, generally growing in forests and at the foot of mountains. It is of two kinds, large and small, both resembling each other in appearance and foliage. The *first* kind is smaller than an apple tree, and the branches covered with thorns; the trunk is hard and at first green tending to white, but as it advances in age it assumes a blackish hue resembling the ebony آبنوس but tinged with red. The fruit, which is like a bean or bean pod, resembles *Baqila* باقلا and *Khurnoob* خرنوب (*Phaseolus vulgaris* and *Carobs*), and is flat, and knotty; the knots vary from five to nine in each bean, and within each knot resides a seed in appearance like *Turmis* ترمس (Egyptian Lupin), but flatter and of a red color. The bean is variously called *Quruz* قرظ, *Sunt* صنط, *Ghurub* غرب and *Usnat* عصنات. The pressed juice is called *Uqaqia* اقاquia (*Acacia*). The gum of a red and yellow semi-transparent color is called *Sumugh-*

i-Urbee صمغ عربي (Gum Arabic). It is said that between the bark and the body a resinous substance is found resembling the gum, but which is not gum; when this substance is freed of a red fluid that resides in it and washed, it becomes very white, and when chewed like the *Ilk علك* (gum resembling mastich), it discharges an odoriferous liquid and leaves an agreeable smell in the mouth.

The second kind, called *Sulum* سلم by the Arabs, is less thorny, and sometimes has no thorn at all, and the branches are very profuse; the trunk is blacker than the first kind. The fruit, which is like a bean and called *Quruz* قورظ is not knotty; it contains from 9 to 31 flat seeds according to size, and is of a deep violet color. Between each seed and around it a white coating is seen and between this coating and the shell is lodged a mucilagenous and gummy fluid of a deep yellow color. The blossoms of both the kinds are of a yellow color and globular form, emitting an odoriferous scent. The leaves of both the kinds are, in size and profusion, alike, and grow from a thin fibre by pairs in an oblique direction, and are astringent to the taste. There grows in some places a *third* kind of this plant, the branches of which are full of knots.

Character of all the parts. Cold and dry in the 2nd degree.

Medical Properties. Binding (restraining the discharge of redundant matter) and repellent. A drink prepared of the juice of its blossoms is good for the cure of palpitation from heat, and the horror, and for strengthening internal organs, either taken by itself or with other proper medicine. The leaves are deobstruent (opener of obstructions) and good for the stoppage of diarrhœa. If fused by way of embrocation it strengthens laxated members. The tender green leaves if steeped over night in water and exposed to the influence of the moon, and the clear water taken off and drank in the morning, will cure excoriation of the urinary duct and allay the smarting of urine (ardor urinæ). A powder prepared of equal parts of the bark, the leaves, the blossoms and the gum, and from $\frac{1}{2}$ a drachm to 1 drachm taken regularly every morning, will thicken and retard the semen, prevent involuntary discharge, &c. The young leaves with a little white cummin seed, and one or two buds of pomegranate bruised and steeped in water, and strained and heated, and a few (6 or 7) pebbles or shards well heated and cooled in it (4 or 5 times), will prepare a liquid to prevent looseness in children in the last stage of teething, which is a very trying and weakening season with them; this might also be given to adults with good effect—the quantity to be regulated according to strength and age.—A plaster prepared of green leaves is good to fill up wounds and subside inflammation. A decoction made of the leaves is given for the protusion of the anus and for drying the humidity of the womb. Pressed juice of the leaves and fruit stops the flowing and spitting of blood. The fruit boiled in water, and a piece of cloth soaked in it several times will make a good Pessary. Of the beans a cerement is thus made—split the beans and take the seeds out; rub briskly the inner part of the bean upon a piece of new cloth, until the pulp and all the humidity is thoroughly absorbed in the cloth, which when dried will become like cerement; of this cerement stays are made and worn by women for several days on their bosom to brace up and tighten fallen and slackened breasts. Bark of the trunk and of

the branches is used for the stoppage of blood from fresh wounds. This forms the principal ingredient of the oil of *Shekh Sunnan*. The bark of the tree bruised and steeped in ten times the quantity of water and kept for two days, and then boiled and the liquid reduced to one half the quantity, and then strained off after rubbing the bark well in it, and kept in a china or a glass vessel, will make an excellent wash for women to use during menstruation after urine—it serves to contract the vagina considerably. The fruit, leaves and bark are good for tanning leather in lieu of *Mazoo* مزازو (gall-apple). The bark and blossoms are principal ingredients in making molasses, and spirituous liquor of the same.

The root and the bark are detergent. They make a good dentifrice for strengthening the gums لُدْم. A brush made of the thin sprigs is used for strengthening the teeth. The wood is used, in consequence of its extreme hardness and solidity, in making wheels for carriages, and instruments for tillage and tent pins. There is another kind of *Oommigheelan*, of which the leaves, fruit, color and bark resemble the 2nd kind, but it has a very bad odour, and has great abundance of blossoms. This kind, which generally grows in Bengal, is brought to no kind of medical use whatever: the filament of its root, however, if taken to a snake, will cause it to drop its head and make it languid.

Remarks. By the European physicians the gum is only used. They say “ that gum exerts no action on the living system ; but is a simple demulcent, serving to lubricate abraded surfaces, and involve acrid matters in the primæ viæ. In the solid form it is scarcely ever given unless to sheathe the fauces, and allay the trickling irritation which occasions the cough in catarrh and phthisis pulmonalis ; in which case a piece of it is allowed to dissolve slowly in the mouth. It is chiefly used in the state of mucilage.—*London Dispensatory.*”

اقاڤيا AQAQIA. A name given to the pressed juice of *Quruz* قرظ and *Quruz* is the fruit of the *Tuleh* تلم, from which the Gum Arabic is obtained. This plant in Hindí is called *Keekur* كيكور, and the pressed juice of the fruit *Keekur ka rus* كيكور كارس. By the Franks or Europeans it is called *Acacia*.

Quality. That obtained from unripe fruit previous to its drying, is of a red ruby color ; and when dried, it assumes a greenish hue mixed with red and black. That obtained from fruit after it is ripe, is of a black color. The former kind is always chosen for medicinal purposes ; it has an agreeable smell, of a mixture of green and black color, and is weighty and hard.

Character. When unwashed *cold* in 1st, and *dry* in the 1st and 3rd degrees. When washed *cold* and *dry* in the 2nd degree.

Medical properties. Drying, repelling, and binding رادع قابض مَجْعَف. It stops flow of blood from any part of the body نَزْف الدَّم ; also from the mouth, نَفْس الدَّم. It strengthens the stomach مَعْدَة and the liver كَبِد, and prevents the flow of humours (by the nose) arising from heat حَارَة and the dysentery اسهال. It is good, both internally and externally, in cases of

languor of the anus and of the womb *استرخاء معدة ورحم*. As ointment it allays inflammation of the ophthalmia, strengthens the sight *بصير*, attenuates the humours, and removes redness. It is introduced in medicines for the cataract *ظفرة*. If applied as ointment to inflammations arising from heat *اورام هارا*, it attenuates and prevents the determination of the humours in that direction. It is good for the whitlow *د اخس*, for the cracking of the skin from cold, for the relaxation or weakness of the joints, and for the protrusion *فروج* of the navel of children and the anus: and if applied to the hair, it gives a fine black color; if used with myrtle leaves *برگ مورث* and red rose *گل سرخ*, it prevents flow of perspiration *ادرار عرق*, and removes its bad odour: applied to the body and the face (as a cosmetic), it improves the color of the skin; with albumen ovi (white of egg), it is good for burns by fire, and prevents blistering; with *Momeroghun* *موم روغن* (an ointment of thick consistence made of different ingredients and bee's wax), called in Arabic *قيروطي*, it is also good for burns by fire and for the whitlow. If used as powder, it is efficacious in preventing flow of blood from any part of the body: if boiled in water, and the liquid used as an embrocation on wearied or languid parts, it will strengthen and prevent the determination of the humours that way. Used as a clyster, it alleviates the excoriation of the intestines *سحج*, and prevents flux with occasional issue of blood *اختلاف الدم*, and strengthens the intestines *امعا*. If used as an injection *اختعان* to the womb, it absorbs *نشف* morbid secretions *رطوبات*: applied as pessary and suppository, it prevents the flowing of blood, the protrusion of the anus and the womb, *رحم* its languor and humidity (flowing of watery humour). As plaster *غماك* it is good for the protrusion of the pupil of the eye *برآمدگی حدقه*, for inflammations arising from heat and erysipelas *بادسرخ* or *سرخ باد*; (ignis sacer or St. Anthony's fire); also inflammation of the anus and the womb, and it strengthens weakness of the liver: a solution of it in water preserves the hair and blackens it. Used with the Gumherb ladon *لادن* and oil of roses *روغن گل*, it is efficacious in stopping looseness in children. It creates obstructions *سدده*. Its *corrector* is almond oil *روغن بادام* Dose up to 1 *dirhem*. *Sucedanea* are lintel *سدس* and sandal-wood *صندل* same quantity as the *Aqaqia*. Some say the best is the juice of the box-thorn *حوض*, in Hindí called *رسوت*.

Aqaqia is thus obtained:—Take the fruit of the tree when ripe, bruise, clean, (percolate?) and boil it on an easy fire until it obtains a thick consistence, approaching to congelation, when pour it into moulds, and when settled it is fit for use. Some introduce into it the juice of the leaves likewise. Some say that

of the congelation is effected under the sun it is the best. The best method of washing it is thus: Rub it well in water, and take that which gathers on the surface and make lozenges of it.

It is worthy of knowing that *Aqaqia* is a compound of two essences, *Luteef* لطيف and *Kuseef* كشيء the finer and the grosser particles; the former is burning, sharp, acrid, and penetrating حار حاد لذاع غايص, and the latter earthy, costive, and obstructive ارضي قابض مسدد. When *Aqaqia* is washed, the finer particles evaporate, and the grosser or earthy particles remain; consequently on some occasions, such as inflammations, the unwashed is used, and on other occasions, such as the diseases of the eye, the washed is used.

Remarks. Egyptian thorn, *Acacia*, *Mimosa Nilotica*, exudes white Gum Arabic. Juice of its pods is made into *Acacia vera*.

Acacia. The juice expressed from the pods of *Mimosa Nilotica*, inspissated to dryness.—*Gray's Supplement to the Pharmacopeia*.

صمغ عربي SUMUGH or SUMGH, Arabic; *Fooqeemunoon*, Greek; *Qamooz*, Syriac; *Deenoon*, Roomee; *Ard*, Persian; *Uzdo*, Sheerazee; *Gond*, Hindi; *Gum*, English.

A fluid matter which exudes from the body of certain trees, and concretes and dries up. The gum of each plant is described under that plant. By the word صمغ Gum without any epithet is meant Gum Arabic, which is obtained from the *Oommegeelan* (*Moogheelan*) plant. The best is of a light yellow color, clear, transparent and bright صاف شفاف براق; and when put in water and allowed to rest in it for some time, it will not swell but completely dissolve, leaving no residuum whatever; a piece held in the mouth produces the same effect as the above.

Character. Hot in a temperate degree, and dry in the 2nd degree. *Jaleenoo* (*Galen*) says, hot in the 2nd degree.

Medical properties. It is viscous and demulcent ملين i. e. soothing the chest, and is binding قابض. It (gives tone) strengthens the stomach and the intestines and preserves the bones; prevents defluxion on the chest, cough, صرفه and excoriation of the lungs, or peripneumony قرح ريه and harshness or soreness of the throat خشونت حلق and the windpipe قصبة ريه وسينه, it clears the voice, and prevents the determination of morbid humours to the chest انصباب مواد نزلي برسينه. If a piece of it be held in the mouth and suffered to dissolve gradually, or if it be taken in pills, or some proper medicines it assists expectoration نغث. From 2 to 3 *misqals*, it is efficacious in diarrhoea and abrasion of the intestines. Fried in oil of roses, it is good for sanguinary discharges from all parts of the body, excepting from the womb, and in piles بواسير. It stops diarrhoea. If 1 *misqal* of the gum, well ground and mixed in 1 *ougeah* of fresh cow's butter, be taken daily for three or seven days it will effectually stop flow of blood from the mouth, the chest, the lungs, الاله, and from all other

internal organs *اعضاء اداخلي* excepting from the womb, and in piles. If taken with fresh goat's milk, it will have the same effect. With white of eggs (*albumen ovi*), it is good for burns by fire : a solution of it with rose-water dropped *قطر* into the eyes affected with the ophthalmia, *Sulaq سلاق* cutaneous eruptions in the eye-lids, and *Jurb جرب* itching, is highly beneficial in removing those complaints. It is injurious to excrementary discharges. Its corrector *مصلم* is *Kuseera كثيرا* gum tragacanth, and (it is said) rose-water and sandal-wood. Its succedaneum *بدل* is almond gum *صمغ بادام* and myrtle seed *حب الاس*.
—*Mukhzun-ool Udweeyuh, by Moohummud Khasroo Khán.*

IX.—*Proceedings of the Asiatic Society.*

Wednesday Evening, the 7th June, 1837.

The Hon'ble Sir EDWARD RYAN, President, in the chair.

Dr. J. SWINEY, Lieut. M. KITTOE, Professor O'SHAUGHNESSY, G. W. BACON, and FRANCIS ROBINSON, Esqs. were elected Members of the Society. Mr. MUIR was proposed by Dr. FALCONER, seconded by the Secretary.

M. F. EYDOUX, Chev. Leg. Hon., Naturalist of the *Bonite* Corvette, solicited through Professor GOODEVE, the honor of being chosen a corresponding Member. Referred to the Committee of Papers.

The following reply from Government was received to the reference regarding the MACKENZIE MSS.

TO JAMES PRINSEP, Esq.

Secretary to the Asiatic Society.

SIR,

With reference to your letter, dated 10th September, 1836, I am directed to transmit to you the accompanying copy of a communication from the Government of Fort St. George, and to state for the information of the Asiatic Society, that the Right Honorable the Governor General of India in Council, has authorized the Government of Fort St. George to expend a sum not exceeding 7,000 rupees, in order to obtain from the Rev. Mr. TAYLOR an examination and collation of the manuscript works in the vernacular languages of India, collected by the late Colonel MACKENZIE, and the restoration of any that may be found to deserve it.

I am, Sir,

Your obedient servant,

H. T. PRINSEP,

Secy. to Govt.

*Council Chamber, }
10th May, 1837. }*

Mr. TAYLOR estimates, that the preliminary collation and examination of the manuscripts, including the restoration and copying of those injured, decayed, or becoming illegible, as may appear desirable on investigation, may occupy about a year; and half a year more is allotted for those at *Calcutta**. Of the whole he is to give an analysis, whence it will be determined what shall be translated or published in original. He ventures to anticipate "some results from the enlightened recommendation of the Asiatic Society, that will justify their decision to the literary world, and furnish an important addition to our knowledge of history, mythology, philosophy, ethics, and local customs, modes of thinking and other habits of the people of South India."

A letter from the Secretary of the Asiatic Society of Paris, M. E. BURNOUF, communicating officially the grant of 1,500 francs per annum, for the

* We have none of the Tamul or Telinga MSS. in our library.